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The Exposing Tribulations

Indeed, it is the tribulations pressing down that expels from the Khilafah the filth, just as the bellows refine gold from the excess impurities, purifying the ranks from the impure contaminates of the munafiqin and their soiled doubts. And rest assured, the muwahhidin, by Allah, call upon Allah to expel all of those who are among them and to purify them.



As it is said, one who migrated for a certain image, then certainly he will return for a certain image. And the one who migrated for a story, then certainly he will return for a story. As for the one who migrated because of 'aqidah and din, then his feet will become firm in hijrah, with the permission of Allah.

Like that today, the one who migrated to the Dawlah after the victory and

consolidation because he wished comfort and to live with might, then certainly he will inevitably return at the start of tribulations and anguishes. And he will never be considered a follower of the best generations, those whom Allah (ta'ala) said, "Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward."

They are those who were afflicted with pains and adversity. They did not turn back retreating, and they did not depart from their prophet. Rather, from the onset the caller shouted out from amongst them that first cry that if the Messenger was killed: stand up and die for what he died for. That shout remained with them in this dunya until they all passed, and they never changed. So Allah was pleased with them and made them well-pleased.¹



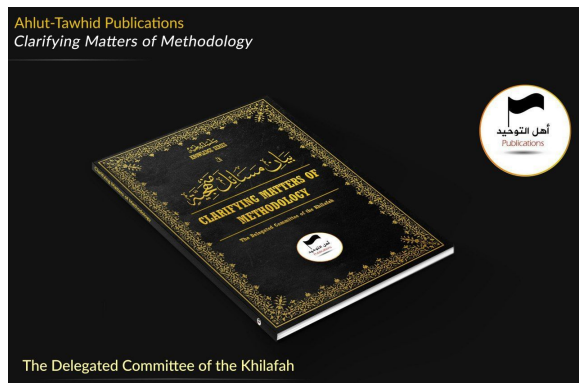
¹ See *an-Naba* (#94). Last week we forgot to reference the beginning article to its source; see *an-Naba* (#33).

“Verily, on the Day of Resurrection you will be asked how you responded to the Mursalin (the Messengers), not how you responded to ibn Baz and ibn ‘Uthaymin.”

- Shaykh Hamad al-Humaydi (may Allah accept him)



A New Publication: Clarifying Matters of Methodology



All praise belongs to Allah, the Lord of the 'alamin; the One frustrates the plots of the mushrikin and muftadi'in. And may the salah and salam [of Allah] be upon the imam of the mujahidin; he who was sent to revive the Millah of Ibrahim and wage war against the kafirin. As for what follows...

Due to the favor of Allah (ta'ala), the brothers affiliated with Ahlut-Tawhid Publications were able to undertake and complete a monumental task in translating and publishing a series full of knowledge released by the Khilafah clarifying matters of methodology (the title of the book).

It is common amongst the muftadi'in to refer to the muwahhid mujahidin as some type of foreign trend or element

inside Islam, routinely being labelled as "takfiri" or "Khawarij" in order to please the mushrikin. But who is the foreign element? As this book plainly and clearly highlights, is that, the muwahhidin are those who are holding tightly upon the rope of Allah and are followers, not innovators. The mujahidin do not make a move or speak about some aspect of the Din except that there is one from the leading scholars of the Ahlus-Sunnah wal-Jama'ah who preceded them in such.

Contrast this to the people of whims and bid'ah; it becomes too obvious to see who is the foreign trend claiming Islam. Nevertheless, the cries of "takfiri" - no doubt funded by the tawaghit - made it into thoughts, pens, and the pads of the strategists for the crusaders. Before Obama and Kerry turned into muftiyyin, or the bumbling army general idiot who claimed he and the crusaders were in actuality mujahidin, a war planner for the crusaders wrote:

... I use the term *takfiri* to describe the enemy's ideology, and the phrase "*takfiri* terrorist" to describe those who use terrorism to further that ideology... Takfirism is a heresy within Islam: it was outlawed in the 2005 Amman Message, an initiative of King Abdullah II of Jordan, which brought together

more than 500 *‘ulema* (Islamic scholar) ...²

I say, by Allah, the fact that the crusaders and mushrikin have resorted to this type of trickery and foolishness is a victory that only those whom Allah wills can be able to comprehend. It shows the strength of this Din and of those who seek to attack it. Cowards like the munafiqin, who vomit the same nonsense, the mushrikin can not battle the muwahhidin proof for proof nor sword for sword.

The book in question, and all praise belongs to Allah, is a proof against the people and a sharp sword against the mubtadi‘in. It clearly, and with relative simplicity, defines important matters of this Din which have either been distorted by the distorters or locked up by those who want to please the tawaghit from their “scholars.” And to take from the Publisher’s Note:

In the first part it mentions why a foregone bayan was cancelled and the reason behind the series: to unite the word and hearts of the muwahhidin, to re-focus the attention upon the aggression of the kuffar and the defending of Islam and its people. It continues to give nasihah (advice) to the people of tawhid and warns from dispute, giving the reasons why dispute

occurs. It mentions the command and order to stick to the jama‘ah and commends its value; all backed by ayat, ahadith, and sayings of the Salaf.

In the second part the issue of asl ad-Din is addressed. Its meaning is outlined clearly with support of the leading scholars of Ahlus-Sunnah. It makes clear that there is no excuse of ignorance in matters that are asl ad-Din, again, backed by proofs and the statements of the scholars.

In the third and fourth parts the issue of takfir al-mushrikin is given much attention and clarification, as well as explaining the truth of the matter that takfir is not asl ad-Din but a hukm shar‘i. Once more, all backed by substantial proofs upon the understanding of our Salaf.

In the fifth part the critical and widely unspoken issue of at-taifah al-mumtani‘ah is dealt with, along with the difference of opinion between the scholars in relation to it. To say it is a subject which is of the utmost importance to understand in our realities today would be an understatement.

In the sixth and final part the issue of darul-kufr, its types, and the ruling of its inhabitants are discussed; as well as the issue of hijrah and the rulings that revolve around it.

² *The Accidental Guerrilla*, p. xvii.

As you read you will notice the plurality of references, citations, and quotes from the scholars of Ahlus-Sunnah, which is the embodiment of the frequently said, but lost on many, principle: based upon the understanding of the Salaf as-Salih.

Shaykh ash-Shanqiti (rahimahullah) explains, “We are those who follow and do not innovate new matters in the Din. We point towards the transmitted knowledge from the past, as was stated by Imam Malik (rahimahullah), ‘It is an obligation upon every student of knowledge to be upon tranquility and steadfastness, and upon the narrations of those who have passed before him.’ Therefore, it is a requirement for him to possess this transmitted knowledge from the past.”

Unlike many who do not live up to that honored phrase and principle of Ahlus-Sunnah wal-Jama‘ah, the Islamic State are followers and not innovators; and this book will testify to that.

In closing, we ask Allah that this be a means of guidance for everyone who seeks the truth out of sincerity to hold fast to it. And Allah knows best. May Allah send salah and salam upon our teacher and guide, Muhammad, his family, and his companions. We end

with saying that all praise belongs to Allah, the Lord of creation.³

For a download link, check:

<https://archive.org/details/ClarifyingMattersOfMethodology>

Editorial

Wa La Talbisu

All praise belongs to Allah wahdah (alone). And may the salah and salam [of Allah] be upon him whom no prophet is ba’dah (after). As for what follows...

Tadlis is used linguistically to mean concealment of defect in goods by merchants who want to sell them. The term is taken from “dallas” which means mixing of light with darkness; the one who practises tadlis is referred to as a mudallis. Some generally definitions of a mudallis include: cheat, crook, deceitful, deceiver, and dishonest. In the terminology of the muhaddithin it is bringing a narration, with its chain of narrators, and giving the false impression that it is more elevated than it really is. Simply put, it

³ *Clarifying Matters of Methodology*, p. 9-13.

is hiding something to elevate the status of something one is putting forward.

Talbis linguistically means the act of covering something up. Allah (‘azza wa jall) uses this in Quran in reference to the Jews who covered up the truth in the Tawrah. He (ta‘ala) said, “And do not talbisu (cover/mix) truth with falsehood, nor conceal the truth while you know.”

Today, you have many who practise tadlis and talbis, not with regards to narrating hadith, but in narrating and relaying knowledge from the scholars. One such person who habitually practices tadlis and talbis is a dishonest man named “Ahmad Al Hamdan” who crops and pastes a variety of statements and mixes the truth with falsehood knowingly from the leadings scholars in order to elevate the position his whims are in suit with.



To highlight them all would require a separate book to be written; one clear example is sufficient. He wrote in a book full of tadlis and talbis (the translation is done by someone else): “Sheikh Ali Al-Khudayr was asked ‘If an abstaining group is found, and there is amongst them Kufr such as judging by the Taghout and seeking judgment from the Taghout, then is everyone to be made Takfeer upon based on the apparent, or they should be differentiated based on preventives and causes?’ And he answered ‘It is not allowed to make Takfeer on all of them.’”

This was cited in trying to “prove” that the individual members of the taifah mumtani‘ah (the abstaining group) are not made takfir of and that the Islamic State was wrong to narrate an ijma’ on the fact that there is no difference between the group and its members. So he thought to crop this quote from this scholar. This cheat, crook, and deceiver who covers up the truth, knows with certainty that our shaykh, Shaykh ‘Ali al-Khudayr, was not referring to the individual members of the taifah mumtani‘ah but was referring to the general population who are under the rule of the taifah mumtani‘ah. How? Because it becomes clear in the rest of the answer in the original Arabic by the

shaykh that was covered up and conveniently left.

The fatwa reads as follows:

Question: If there appears a taifah mumtani'ah that spreads kufr, such as ruling by the tawaghit and seeking judgement from the tawaghit, do we make takfir of everyone [under their authority] based on the apparent? Or, do you separate between them according to the obstacles and reasons [that necessitate kufr]? Is their land considered darul-harb and between us and them is a war of hakimiyyah? Or, do we refrain from making takfir of them based on the apparent, except in the case of an actual war because it is not possible to separate and know the reasons and check the obstacles [at that time]?

Answer: It is not permissible to make takfir of them all. No, rather that is the mathhab of the Khawarij who make takfir of the general masses or make takfir of the people if the ruler disbelieves.⁴

Thus the whole fatwa makes it clear in that which he was referring to. You would think that if the shaykh was referring to the individual members then the rest of the fatwa would have been essential to use as the shaykh

says it is the mathhab of the Khawarij to make takfir, and this was supposed to be used as a “proof” against the Islamic State. So why was this important part left out? The answer is simple and one can figure it out on their own, bi-ithnillah.

After this crook's distorting of the speech of the scholars was laid bare, he added to his resume of tadlis and talbis in his response to the above exposure. He said (copied from his reply):

It is not me that tried to prove that the ijma' is not set, rather it is the Shaykh that you claimed had sworn his allegiance to you, which is the Shaykh Naser AlFahd who confirmed it and said: (And know that Sheikhul Islam has not mentioned the consensus of the jurists regarding their Kufr, rather he has mentioned the consensus regarding fighting them. As for the Sahaba then he has mentioned in several places that they are in agreement that they are apostates, however this came by way of interpretations after analyzing the causes, not by a clear text from the Sahaba. So the issue which the Sahaba had agreed upon clearly and in practice - which is fighting- has no disagreement amongst the jurists over it. As for the reason for this fighting and its cause, then it is not clear as has been mentioned previously, and thus they

⁴ One of his answers from as-Salafiyyun forum, compiled in a pdf form of 200 questions and answers.

differed with regards to it. And due to this, it cannot be said that the one who does not make Takfeer on them has contradicted the Ijmaa. (end quote)

Once more he conveniently left out what our shaykh, Shaykh Nasir ibn Hamd al-Fahd, was asked with regards to the ijma' and the speech of the shaykh with regards to the taifah mumtani'ah. It is as if this deceiver "Ahmed Al Hamdan" thinks someone will not check his references and refer to the original Arabic, which he undoubtedly does as most of his audience in English do not read Arabic.

Shaykh Nasir al-Fahd (fakkallahu asrahu) was asked:

What is the reply to the one who says that there are two views regarding the taifah mumtani'ah? Also, what is the reply to one who denies the ijma' that Shaykhul-Islam mentioned and he says he looked for the consensus and could not find it? And how can there be an ijma' of the Sahabah then the fuqaha come after them going against this ijma', while it is well known that going against the ijma' is kufr?

Answer: The discussion regarding the taifah mumtani'ah is broken down into two parts:

- a. Collecting the speech surrounding it.
- b. The reason for their kufr.

The first part: the taifah mumtani'ah that is resisting the clear apparent laws of the Shari'ah has two rulings with regards to it.

a. Fighting it, regarding this, all the fuqaha in all the schools of thought agree.

b. Their kufr, regarding this, the fuqaha have two notable opinions. From the understanding of the Sahabah is that they all agreed on their kufr, but their ijma' is not from their speech; rather, it is from investigating and looking at their actions. That is also how all the fuqaha agree that the Sahabah had an ijma' on fighting them. They, however, disagree on how to label them.

Do we fight them because they are people of apostasy or is it from the types of fighting the bughah (transgressing rebels)?

Shaykhul-Islam has collected alot of speech regarding this in several places, and he affirmed that they are fought because they are apostates. This is what is apparent from al-Bukhari (rahimahullah) when he named the chapter regarding the hadith from Abu Hurayrah with regards to those who fought refusing to pay the zakah: "The Chapter On Killing Those Who Refuse To Accept The Obligatory Acts And The Apostasy They Were Attributed Too."

Thus they were labelled as apostates for not accepting and complying with the obligation of zakah. So if this is affirmed, then know that Shaykhul-Islam did not mention an ijma' regarding their kufr; rather, he mentions an ijma' with regards to fighting them. But in relation to the Sahabah, ibn Taymiyyah has mentioned in numerous places that they are in agreement that they are people of apostasy.

However, this came by the way of deduction, not by the way of explicit statements from the Sahabah. Therefore, what the Sahabah unanimously agreed upon with an explicit ijma' by their actions is their fighting; there is no disagreement amongst the fuqaha about that. But with regards to the reason for fighting them, then this is not as explicit as we previously mentioned, and this is why they differed about it.

Based upon this, it is not said that one who doesn't view them to be kuffar has gone against the ijma', and the one who goes against it becomes a kafir; because this is only the case with the Ijma' al-Qati'i (clear-cut consensus). As for this, it is affirmed through investigation and deduction from their actions, therefore, it is dhanni (speculative).

The second part: it is with regards to the basis for making takfir of the taifah mumtani'ah. So know, that the heart entails speech and action. The speech of the heart is tasdiq and the action of the heart is submission and compliance. What goes against the speech of the heart is takthib (denial) and what goes against its action is refusal and resistance. The one who has one or both of those disbelieves and leaves the Millah.

If a man has tasdiq but he arrogantly and stubbornly resists complying with something from the Shari'ah that is apparent and established, then he becomes a kafir. This is like one who leaves salah out of laziness, and then is called to perform it and refuses to do so. He is called to perform it or else face the sword, then he refused; both ibn Taymiyyah and ibnul-Qayyim have firmly established that this one is a kafir by ijma'.

So one can either be a denier or either he can arrogantly refuse [or both]; it would never be acceptable for one to differ over that issue. And ibn Taymiyyah stated that if one was to say, "if you killed someone like him then that is killing a Muslim," has fallen into the doubts of the Murjiah, in some of his long writings about the matter.

This is just like the disobedient sinner whose desires have overcome him. It

could be that one resists in accepting and complying to what is haram, although he has tasdiq in the prohibition. And this is what is frequently found in those who are now called “intellectuals.” We will find a lot of them having arrogance and resistance to complying to some of those obligatory acts like jihad, commanding good, and its like; also with some of the acts that are haram like music, unveiling oneself, and others similar to it. And the disobedient sinner who is arrogant is a kafir, except that that arrogance and resistance are hidden matters which are not able to be known. That’s why the *asl* (default judgement) upon the disobedient sinners is not kufr.

However, there are factors which are indicative to the existence of this resistance; so if it becomes shown outwardly, he is ruled by what it implies. If this is affirmed, then know that from the indicative factors is the agreement of a group over that, for indeed it is an indicative factor showing their arrogance and resistance from accepting and complying to the Shari’ah, and this is the basis behind their kufr.

Certainly, when it comes to refusing to comply with something from the Shari’ah, there is no distinction between the individual and the group.

But if it isn’t possible to know what is hidden from the aforementioned individual, then the *asl* (foundational principle) for him is Islam, unlike the case with a group; for indeed, their agreement over resisting an obligatory act, as an example, is proof regarding their resistance and arrogance towards it, and Allah knows best.⁵

So the shaykh made mention that the one who disagrees with the *ijma’* is not a kafir - because this *ijma’* is not *qati’i*, while affirming there is an *ijma’*! And, by Allah, there are numerous occasions similar to these two where he deliberately lies upon the scholars similar to al-‘Anbari and the other Murjiah rejects.

This serves as a stark reminder for us to seek knowledge and to learn to read Arabic, where the knowledge is found; because there are people like this cheat “Ahmed Al Hamdan” who will attempt to deceive you. And he will not be able to do so unless Allah wills. Thus do not put your din and Akhirah in the hands of other people.

We end by saying that all praise belongs to Allah, the Lord of creation.

⁵ See question #20 at https://archive.org/details/FatwAliriyyahFINAL_201808. Also see *Clarifying Matters of Methodology*, ch. 5, for more elaboration on what Shaykh Nasir al-Fahd was alluding to.

News Headlines

- ❑ 3 Somali soldiers were assassinated by gunfire in Elasha district in Lower Shabelle in the south of Somalia.
- ❑ An Indian police officer was injured along with another policeman in an attack by Islamic State fighters in Anantnag in Kashmir.
- ❑ 7 Popular Mobilization members were killed and 2 military vehicles destroyed when 2 explosive devices were detonated in Malali village west of Tikrit, and in Jazirat Samarra in Salahuddin.
- ❑ 150 Rafidah mushrikin and murtadd Afghan security personnel killed and injured in an inghimasi operation in Paktia. With success from Allah, the inghimasiyyin Abu Dujana al-Khurasani and Abdullah al-Khurasani (may Allah accept them) launched with their explosive vests towards a temple for the Rafida mushrikin in Gardez city in Paktia. One of the inghimasiyyin exploded his vest on the mushrikin, and the other clashed with security personnel before detonating his vest on those fleeing from the temple, killing and injuring 150 Rafidha and murtadd Afghan

security personnel, and all praise is due to Allah.

- ❑ 12 Rafidi mushrikin are killed and wounded after the detonation of 2 explosive devices in Baghdad. By Allah's grace, covert units of the Khilafah soldiers managed to implant and then detonate 2 explosive devices inside 2 busses belonging to the Rafidi mushrikin in 'Amil neighborhood and Bayya' area in south Baghdad, which resulted in the killing and injury of 12 murtaddin.
- ❑ The istishhadi, Abu Hamzah al-Khurasani (may Allah accept him), set out towards an Afghan Army and Afghan intelligence checkpoint in the area of the Bahsud Bridge located in Jalalabad in Nangarhar. He detonated his explosive vest on the murtaddin, killing and injuring 10 of them. One of the dead was the murtadd, Hajji Akbar, commander of the Nangarhar defense forces.
- ❑ 4 Taliban members were killed and 5 others wounded, and their attempted advance was repelled in Tarm area in Khoqiyano district in Nangarhar.
- ❑ 3 Taliban members were killed and 7 others were injured in a commando attack in the "Marki

Khayl” area in Sherzadow directorate in Nangarhar.

- ❑ A Taliban attack was thwarted and its members were killed and injured in the “Sabri” area in Khuqiyanu directorate in Nangarhar.
- ❑ 4 Federal Police personnel were killed and a Humvee was destroyed in an explosive device detonation on the Daquq - Tab Zawah road in Kirkuk.
- ❑ 38 Personnel belonging to the murtadd Rafidi army were killed and wounded in an attack carried out by the Khilafah soldiers in North Baghdad. After trusting in Allah, the Khilafah soldiers attacked several positions of the murtadd Rafidi army in the 2 areas of Albu-Firas and Albu-Jarnah near al-Mishahdah in North Baghdad. Confrontations took place, using various weapons, which resulted in the killing of 27 murtaddin; including the official in charge of the intelligence of the 4th Regiment and the injury of 11 others; including the commander of the 4th Regiment. Likewise, the mujahidin managed to destroy 2 Humvees after the detonation of 2 explosive devices, and to damage another Humvee after targeting it with hand grenades, and all praise is due to Allah.

- ❑ An attack by the Khilafah soldiers was carried out on 2 positions belonging to the murtadd Rafidi army towards east Tikrit. By Allah’s grace, the Khilafah soldiers managed to storm into 2 positions belonging to the murtadd Rafidi army in the area of 'Aith towards east Tikrit. The attack started with confrontations that lasted for several hours, using light and medium weapons, then, it was followed by storming into the two positions, and killing and injuring 17 murtaddin; including a commander, the destruction of 2 Humvees and a 4-wheel drive vehicle, and the complete burning of the 2 positions, and all praise is due to Allah. Then, when the Rafidi army support force came to the site, the mujahidin detonated an explosive device on one of their vehicles, which resulted in its destruction and the killing and injury of those inside it, before the mujahidin returned safely to their positions, and all praise is due to Allah.

